THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. xxii, 14.

No. 33, Vol. XLIV. Monday, August 14, 1882. Price One Penny.

THE TEMPER OF THE MORMONS.

FROM A GENTILE STANDPOINT.

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(Correspondence New York World.)

Salt Lake City, June 19, 1882.

Before I resume my itinerary "through the Mormon settlements," I wish to give your readers the general result of my observations as to the temper of the *rural* population. The *urban* Mormons I have already spoken of—their contemptuous indifference towards their villifiers in the local press; their suspicious mistrust of the officials by whose patronage that press ekes out an existence; their solidarity or "oneness" on matters religious, social and constitutional; their half amused indignation at the Edmunds Bill; their determination to resist "persecution," as they call it, by every lawful means in their power, and their general but cautiously expressed apprehension that, failing lawful means, they may be compelled to employ *unlawful*.

But of this contingency they have at heart very little real dread. For as I have already telegraphed to you, the Church has taken counsel from some of the most eminent legal advisers in the States, and has been assured that the Edmunds Bill is an impossible and impracticable measure, that the commission will be powerless unless their instructions are supplemented by a series of elaborate provisions of an arbitrary character, and that if they *are* so supplemented, the sense of justice and generosity of the nation will be aroused, and public opinion be opposed to the exercise of such exceptional authority. The Mormons are thoroughly aware of the sincerity of the national antipathy to their peculiar doctrines, but they know, too, that the nation is generous and forbearing. They believe, therefore, that if, by their importunity at law, they can bring the Edmunds Bill before the Supreme Court, and can there obtain an authoritative opinion as to its being *unconstitutional*, the nation will acquiesce in a postponement of violent measures, and leave polygamy to expire by a natural atrophy. Fortified, therefore, in the belief that they can, by legal proceedings, procure a final hearing before the supreme appellate court of the country, and expecting that that court will give a decision against the bill, the Church is prepared to fight the matter out. Funds and the will are both theirs, and lawyers may rest satisfied that the struggle will be carried up from court to court to the bitter and costly end.

But equally certain is this, that if these legal proceedings result in de-

feat, and the Supreme Court rules in favor of the commission, the Mormons will not accept the verdict as final. They have no intention whatever of sitting by quietly while the temporal authority of the Church, so lenient and easy-going in its exercise, so prosperous in its results, is usurped by (a) minority of "outsiders," who, as they allege, have already planned among themselves a distribution of the Territorial patronage and the Territorial treasury; arranged for mutual accommodation as to road contracts and toll contracts and contracts for new official buildings; settled for each other's convenience various new departments of public emolument and inutility, and installed their friends in imagination in the offices now filled by Mormons. Tax-collecting by authority will become then a duty of the military. For the men who now straggle in pretty much as they choose with their tithings, and pay up lumps of "conscience money" now and again as good seasons permit or a sense of duty suggests, *will not*—I *mean* that they *will not*—pay heavy taxes for the salaries of men and the profits of contractors who do no more for the Territory than the Church now does at a nominal charge. It is no use mincing words about it. The Mormons of the settlements do not intend to be fleeced or "sat upon," as they call it, for the benefit of a self-seeking political clique. It may be that they are too ignorant or too "priest-ridden" or too degraded by polygamy, but whatever the reason, this is absolutely certain, that any attempt to govern these hundred and fifty thousand Mormons by the nominees of some fifteen thousand Gentile "transients" will be a signal failure.

While traveling in America I have seen so much "independence" that, if it were judiciously distributed over Europe, there would not be a monarch left. But here in rural Utah, in addition to this independence in a general way, there is a perfectly unique fidelity to a particular theory of liberty. And this inner coil of independence, so to speak, is as dangerous as dynamite. Put a match to it without shutting it up, and it will fizzle and sparkle and sputter out. But shut it up, confine it, and then use violence to it! It explodes. Gun-cotton in itself is a soft, harmless substance. You could quilt a baby's cradle with it. But that man is not suited for a statesman or lexicographer who goes jamming his gun-cotton up in a corner and then putting a match to it. The fowls of the air might find an afternoon's diversion in picking up his fragments that remained, but they would be inconsiderable. No. There is an explosive principle in this Mormonism which, if analysed, would, I think, prove to be simply American Independence crystalized. It is a grand kind of quartz, this same independence, take it where you will all over the continent, but in this one particular depression in the rock called Utah a number of atoms have got together and, by a process of natural chemistry that eliminates the prevailing ingredients of the rest of the rock, have solidified the remainder (see Webster Unabridged) "by an inherent power of cohesive attraction."

But, dropping this metaphor, the rural population of this Territory is far too prosperous and too contented under the present kindly, uncostly regime of the Church, to see without alarm any signs of coming innovations. "With fear of change perplexing Mormons" the rumor has gone out through the pasture lands of the northern valleys, away up into Shoshone-troubled Idaho and down through the orchards and corn-fields of the South, across the pine-clad cañons of the Virgin into Arizona, has traveled from the Snake River to the Colorado, from Richmond to St. George, that a cormorant flight of greedy, needy men is flapping its way towards Utah, to feed on its treasury under the pretense of moral reform, and to substitute a Gentile oligarchy for self-government, and republican obliquities for patriarchal good faith. The idea is abroad; *ut Fama* [illegible] *per partas* [illegible] *et crescit eundo*, and not all the protestations of all America will re-assure the Mormons, unless the Church—the President of the Church, John Taylor—supports the protestations with his voice. They are very material men, these Latter-

day Saints of the Church of Jesus Christ. They believe in cheap victuals, no taxes, large families and the gift of the Holy Ghost, and it is no use trying to disentangle such a creed. I remember in India listening to the Pundits teaching their small brown scholars the rudiments of a Hindoo education, and wondering whether in after life those unfortunate children would ever unmix the rules of addition from the reverence that should be paid to a cow, or go on all their lives carrying one to the next column whenever they pronounced the ineffable name of the Deity. Much in the same vein, thinking over these people, it interests me to surmise whether the present is only a tentative and preliminary phase of Mormon existence, or whether they have made up their minds definitely that true religion is incompatible with the purchase of Gentile dry goods, that the principles of co-operation are necessary unto salvation, and that Z. C. M. I. is inscribed on the gates of heaven! At present it really seems as if it was so, for while traveling through the Territory (and I have been over a thousand miles of it) I was perpetually struck by the indiscriminating fidelity with which these Mormon peasantry cling to the whole of their tenets in a lump. There is no picking and choosing with them. They are "Mormons" or they are not. And when they are, I find that they have an unbounded disbelief in political honesty, and a bottomless confidence in themselves and their leaders "to come out top."

CONFIDENCE.

BY ELDER MOSES THATCHER.

Confidence is the basis of social happiness. Among us, therefore, its firm establishment should be sought, and its perpetuation secured. The efforts of the writer shall be to show how this can be done, both in spiritual and in temporal affairs; for, where lacking in the one, it cannot, among us, exist perfectly in the other. With the Lord the spiritual and temporal are inseparably connected, and with us every thought of the human mind affects the human body, and every act of the human body impresses the human mind. Moral, generous and honest spiritual impressions lead to pure and unselfish actions. While, on the other hand, evil thoughts and immoral impressions will, if cherished, lead to vile expressions and wicked acts; and the person through whom they are shown, instead of becoming noble, just and good, being filled with the higher sentiment of love for God and his fellow-man, will become degraded, repulsive and low. Truth, integrity, faith, hope and charity being sacrificed at the shrine of dishonesty and lust, the soul becomes seared by selfishness and corruption, and has neither trust in God nor confidence in man.

In the hearts of the honest, confidence in the Lord is begotten by the preaching of righteousness, accompanied by the inspiration of the Almighty, through which a perfect trust in God is established. Confidence in man is begotten, established and perpetuated by the advocacy of the pure and holy principles of the Gospel of Christ; and by the daily, earnest, persistent endeavor to practice them. The former without the latter, like the body without the spirit, is dead. An Elder may teach true precepts and such as are worthy of our most earnest attention, but, if his daily example is contrary to what he preaches, he will fail to secure the confidence of the community with whom he mingles. Winning words, false pretences and disregarded promises may, for a time, like spurious coin, pass current. But the doctrine and corresponding practice, which will inspire, establish and perpetuate confidence in the hearts of our brethren, must be such as will bear always, and in all places, the searching light of truth, and stand the test of justice

and equity as measured by the Golden Rule. The doctrine must be the pure precepts of Christ, and the deeds not prompted by a feeling of "who seeth us and who knoweth us." Many an otherwise useful Elder has wrecked the confidence of his brethren in him upon this dangerous shoal. Let us remember always that God seeth and knoweth us, and that it is He who will reveal our acts upon the house tops. We may for a time deceive each other, but Him who dwells in heaven, never. Let us remember that the Lord is not a respecter of persons; that we shall be judged by our works, whatever may be the name we bear, or the circumstances surrounding us; that in the end we shall be found among the wise or among the foolish, having both the lamp and the oil, or the lamp without the oil; having a form of godliness with the power, or a profession of faith without the works.

In the business affairs of life, confidence in each other, here as elsewhere, can only be maintained by transactions prompted and carried out in strict honesty and unwavering fidelity, regarding all promises, whether written or verbally expressed, as sacred obligations, to be promptly met at the time and place specified; by always giving sixteen ounces to the pound and thirty-six inches to the yard; by representing things as they are; by telling the truth; by appearing what we are, rather than that which we are not; by being humble and true, never taking the advantage in trade, of the unfortunate circumstances of others; and by being honest, not only because it is the best policy, but because, as such, we represent the noblest work of God. To be honest and truthful not only pays well in causing us happiness and contentment, but it will make us loved of God and esteemed of good men.

While sustaining the advocacy of pure precepts, let us not forget that it is the force of good example which wins the respect and confidence of a virtuous community, that loves righteousness and hates iniquity. He who prizes the respect of his fellows, when wishing to dispose of an article, will not only represent its good, but will also name its bad qualities, pointing out unhesitatingly all its defects, so far as he may know them. He will fail to note, with an assumption of sincerity, a minor blemish in order to draw the attention of the purchaser from a graver fault, which the latter would probably discover, were not his better judgment disarmed by deceit, practiced under the cloak of honest intentions.

We may wonder, and well we may, why men, created in the image of God, will sacrifice, at the shrine of greedy gain, every principle of right, and trample under their feet, as a thing of naught, the confidence of all with whom they deal. But the least part of the evil which they do, is the unjust appropriation of property which belongs to others, and which they deceitfully and dishonestly acquire. The destruction of confidence, the uprooting of the very basis of social happiness; the crowding back of man upon himself, causing him to loathe where he should esteem; the planting of seeds of distrust to gnaw at hearts where only faith and confidence should rest, making the highest creations of God but a sham and a fraud, is wherein the greater sin is manifest. The gambler and the professed confidence man may, because of their exhibitions of shrewdness, gain the admiration and approval of their kind. But, of all hypocrites, the worst; without merit, and who should be without praise, hated by man and despised of God, deserving the contempt of their kind, are the treacherous; who, under the cloak of saintly profession, and while prayers and protestations of honesty burn their lips, are laying plans to rob and deceive the unsuspecting. From such, be their name or fame what they may, turn away. For "their throat is an open sepulchre; with their tongues they use deceit; the poison of asps is under their lips; there is no fear of God before their eyes, and destruction and misery are in their ways.—*Contributor.*

As malarious air may endanger a good constitution, so bad companions endanger a good character.

THE BREATH OF LIFE.

[CONCLUDED FROM PAGE 503.]

The breath of life is almost the only part of our common means of subsistence which every free man, rich or poor, can claim for his birthright. He must earn his bread by the sweat of his brow; but he breathes when he will, and in a state of health there should be no pain or labor in breathing. The obstacles we encounter to a free use of the breathing-organs are entirely of our own making. Dress is one of the most formidable difficulties to be overcome. Women encase their bodies in stays so that the chest cannot expand as Nature intended it should, and the act of breathing is proportionately embarrassed. This is one of the most stupid and mischievous practices which the tyrant Fashion has forced on her devotees. Many of the follies to which vanity impels the unwise are injurious; but this is the worst of all. Tight or stiff stays are the apparatus of disease and make ill-health. It cannot be otherwise. Every process of life depends for its performance on the integrity of the breathing function, and it is impossible that this should be fulfilled while the thorax is imprisoned and its every movement hampered. The chest must heave with perfect freedom; it must expand in all directions and be able to change its shape instantly and completely. So essential is this mobility in the case of woman that Nature has made the bony skeleton which encloses the breath-organ more elastic and rendered it capable of longer motions in every direction than that of man. Fashion steps in, contradicting the fiat of the Maker, imposing her canons of beauty—a miserable figment of her own silly conception on the design and work of the Creator. A great deal has been said and written on this subject; but, so far as we are aware, one consideration has been overlooked. Even if the casing in which the chest is enclosed be not tight and stiff to such an extent as to impede ordinary respiration, it must inevitably prevent the instantaneous change of form and rate of motion which are essential to accomplish the movements of the heart. The physiological problem of life is that we have sense to supply the blood with oxygen. To this end the whole blood in the body courses through the vessels under the pump-like action of the heart, being exposed in detail to the air in the lungs. The heart contracts, say, four times to every inspiration of breath. This exhausts the oxygen in the air taken in by the lungs, and it is necessary to breathe again. In short, the breathing must be proportionate in frequency to the heart's action. If the heart beats fast from any cause, the breathing requires to be accelerated; when the heart's action becomes slow, the breathing must be slowed also. Conversely, if the breathing is quickened, the heart will beat fast; while, if the inspiration of air is carried on tardily, the movements of the heart diminish; it first beats slowly, then jerkily and hurriedly, and in the end would fail. It is indispensable that the apparatus of breathing should be free to adapt its rate of movement and to vary the speed and method of inspiration instantly, as need arises, to the altered condition of the heart. Women suffer more from palpitation of the heart and undefined but distressing sensations in connection with that organ—even setting up actual disease—because they will wear stays. It is useless to discuss the subject further with them—no bad fashion was ever yet set aside except by weariness or ridicule—but the fact remains that the wearing of stays and corsets, however skilfully they are made, and however loose and comfortable they may seem, is the fruitful source of feminine misery and weakness. Stiff clothing of all description is a mistake, but that which encases the chest and hampers the action of the breathing organs assails the vital energy at its very centre, intercepting the breath of life.

Another point of moment is habit.

Those who would be healthy should form a habit of free and full respiration. This is one of the great reasons why exercise—and particularly exercise in the open air—is so good for children. It "expands their lungs." The young should be encouraged to breathe deeply and fully; and the only way to form the habit of health is to let them play boisterous games. There is no greater mistake than to bring up children by the fireside or in the nursery "quietly." No child of either sex, and particularly the female, unless it is habituated to rapid breathing by active exercise, can be healthy. The newly-born infant cries, and thereby expands its lungs and takes air into every cell. The growing child must laugh and shout and cry too—lustily sometimes—or it will not be healthy. The "quiet" children are puny and weak. They mope and fret and fall ill. Robust health requires joyous activity; and one of the ways in which this activity produces health is by forming a habit of full and deep breathing. These are only, as we said at the outset, a few remarks and reflections thrown together to serve as practical hints; but, if the reader will give them the consideration the subject commands and deserves, they may not be valueless, especially to the valetudinarian and those who have the care of youth.—*Family Herald.*

THEORY OF EDUCATION.

The growth of the human mind is governed by unchangeable laws. One may fancy he can mould a child as he wills, but he will soon learn that he can mould it only in accordance with the laws of its being. Many a child is ruined for life, and many children are robbed even of life itself, by the errors of parents and teachers that originate in ignorance of the laws of child life.

The science of Pedagogy rests upon a thorough knowledge of the human faculties, and of adapting the training of each to its needs and capabilities. It is maintained that, as the mathematician can calculate with unerring certainty on the results of his reasoning, and the chemist can combine his elements with an unfailing confidence in the product which will come from them, so the teacher, when he has examined and knows the mental condition of a pupil, can, without difficulty prescribe the course necessary to be pursued with him to secure the wished-for results.

There seems to be two periods in the development of the mind which are sufficiently distinct to be marked, but which are not capable of being entirely separated from each other. The first and earliest period is that during which the objective elements are in the ascendency, and the knowledge acquired is, in the main, of the concrete. The second and later period is that during which the subjective elements are in the ascendency, and the knowledge acquired is, in much the larger proportion of the abstract.

The perceptive faculties and consciousness first set the mind into operation, and by them we acquire a knowledge of the qualities of matter and the energies of mind, the only kinds of knowledge which these two faculties reveal. But intimately associated with these, and apparently stimulated into action by them, are suggested ideas of space, time, cause and effect, and the results of reason, reflection and generalization. But every one who is acquainted with the minds of children, knows that these latter kinds of knowledge are not grappled with and mastered till the mind has attained a considerable degree of maturity, and that it must acquire extended experience of the world around, and the realm within, preparatory to entering upon the investigation of these ideas. During the first period of development, the perceptive faculties and consciousness are much more active and acute than at a subsequent stage, indicating that nature designed this to be the period during which these faculties should be most carefully educated. It is doubtless true that during the first five or six years of life, by far the greater

proportion of the ideas attained by these faculties are acquired.

At a later period the reflective faculties become more active, and the susceptibility for perceptions more sluggish. Hence the old man can depict the events of early life much more vividly than he can what has transpired in later years. During the first period the knowledge we acquire consists principally of facts, at a later period of principles. By the first set of faculties we are gathering the material which the second will at a later period use. During the first we sow the seed, during the second we reap the harvest, and we naturally conclude that the fruits of the harvest will be in proportion to the care and culture bestowed at seedtime.

It would seem, then, that in forming our theory of a true education, we must not lose sight of the two-fold nature of the mind itself, and perceive that the same theory can not apply to both periods. The notion that the mind is a vacant receptacle, which needs to be filled, as applicable to the first period, is not very far from true, but very erroneous when applied to the second. The mind during this first period is like the fallow earth, mellow, and ready for the grain.

That the mind consists of a set of active growing faculties, which must be trained and stimulated to action, which need to have correct habits engrafted upon them, and taught to become skilled in curious workmanship, is true when applied to the second period. If education during the first period corresponds to the fallow earth receiving the seed grain, during the second it corresponds to the careful cultivation bestowed upon it by the husbandman, wherein the soil is shaped and opened to the sun and stimulated to produce from its own latent resources the abundant fruit.

If, then, these views be correct, the business of education during the first period of development should be to furnish the mind with the material of thought; and to this end the perceptive faculties and consciousness should receive careful culture, and be stimulated to vigorous healthy action. Upon the activity of these faculties, and the accumulations thus early made depends, in a great measure, richness of thought in after years. Many a one is born, walks through the world with his eyes open, and makes his exit, without ever seeing what is constantly above, around and beneath him. Beauty is in the landscape, incense upon the gale, glory in the heavens, but he knows it not.—*Selected.*

Pride often miscalculates, and more often misconceives. The proud man places himself at a distance from other men. Seen through that distance, others perhaps appear little to him; but he forgets that this very distance causes him to appear equally little to others.

SIGHT AND FORESIGHT.—Whoever is familiar with the game of chess knows that its skill consists mainly in being able to foresee the probable effect of each move upon the course of the opponent. The most successful player is the one who can mentally see the farthest ahead and can calculate most accurately what issues will arise from the various complications of the game. Much of the same faculty is needed in the serious game of life. Children and immature persons are often unable to foresee more than a single step in the effects of their actions. They indulge an appetite or give way to an impulse without thinking of any other result than the momentary satisfaction it affords. They speak the words that come uppermost, without considering their probable effect upon those who listen. They read what happens to interest them without regarding its influence, and amuse themselves, without reference to the consequences. As they develop in intelligence however, they come to see a little farther ahead, and order their conduct accordingly. A few exceptionally wise men, like the skillful chess-player, can calculate with a good degree of correctness upon the results of their doings, even through complex circumstances and interwoven events, and their moves always mean something deeper than is apparent to the superficial looker-on.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 14, 1882.

IS THE WORLD GETTING WORSE?

[CONTINUED FROM PAGE 507.]

SINCE commencing the present series of writings, a number of published articles, from various sources, sustaining the position we occupy, have come under our observation. That it may be seen how the question is viewed by others, and that our readers may have the benefit of their ideas, we are induced to give place here, in lieu of an editorial covering much the same ground, to the following appropriate article from the pen of the Rev. Dr. Sinclair Patterson, a sectarian minister:

"AMID PERILOUS TIMES.

"Prophecies of the world's progress and improvement widely accepted thirty years ago have been strikingly falsified. At the time of the first Great Exhibition in 1851, it was a current article of faith that the world was entering upon a new era of brotherhood and peace. Commerce was destined to charm away all thoughts of conflict from the hearts of men, and to command the fullest employment of national energies in deeds of mutual service. The millennial hour of rest looked and longed for by ancient seers had already dawned. In the kindly emulation of skill and science, and in the helpful interchange of crops and merchandise, there appeared the happy promise of a bright and beneficent future.

"That this statement is no exaggeration, the following extract from a widely-circulated book by one of the most popular preachers of that time plainly proves:—'It (the Great Exhibition) may be a contribution to the peace of nations by showing a nobler rivalry than arms, better trophies than banners and garments rolled in blood, and a warfare whose field is the Crystal Palace in Hyde Park—whose artillery are steam engines and hydraulic presses—whose soldiers are philosophers and engineers, and spinners and dyers—and its protocols treatises on science, and its traces good feeling, amicable rivalry, and social and universal advancement. Such great movements have always been connected with the elevation and progress of mankind. It was when the Medes and Parthians and dwellers in Mesopotamia—and I speak it with a deep sense of the solemnity of that event—were all assembled at Jerusalem, that the Holy Spirit came down, and made them the ambassadors of God and the benefactors of mankind. It may be that during this great assembly of the nations of the earth, of Jew and Gentile, Greek and barbarian, bond and free, God may have in store unknown to us—I pray that it may be so—social blessings that the world shall not be able to exhaust. It may be a new era,' etc.

"In the light of subsequent history how satirical such writing seems! It is certain that from that time onward to the present hour there have been wars and rumors of wars; and these, perhaps not altogether untraceable to that great display of riches and skill; there has also been ever since a steadily rising wave of Materialism which seriously threatens to overwhelm industry no less than religion.

"How sadly and sternly the three decades following give the lie to these confident predictions of human foresight all the world knows. Again and again has the trump of war summoned hosts to carnage; the plains of Europe, Asia, Africa and America have been repeatedly deluged with blood, and now, when the generation so hopefully inaugurated is nearing its close, there remains perplexity of nations, and men's hearts are failing them for fear.

"A few years more, and in 1893 the centenary of the great French Revolution of 1793 will be reached. What has been the result of the varied experiments in democracy which owe their origin to that startling crisis? Is government safer and stronger to-day than it was before that wild volcanic outburst? Is there greater reverence for law, and do rulers more fully command the respect and obedience of their subjects? These are questions to which thoughtful men are slow to give reply. They are discouraged by the manifest presence and prevalence of *lawlessness* wherever they look, and they find little of that loyal submission to authority which is the only guarantee of order and progress.

"The nations which form the very vanguard of civilization are threatened from within. In America the rights of labor are clamorous for a favorable settlement. France, having suppressed insurrection with a strong, firm hand, is still anxious about the near future. In Germany, Bismark's stern will has hitherto held in check rebellious spirits, but it is no secret that the fatherland is filled with Socialistic theories which only wait a favorable season to ripen into action. The Czar of Russia scarcely dares to hold with firm grasp the reins of government, and his assumption of the emblems of autocratic power by coronation has been barred by Nihilistic threats and terror. The minor States of Europe, with hardly a single exception, are pervaded by a visible unrest; and our own country, which we have proudly called the home of freedom, is face to face with an organized and secret rebellion in Ireland against both liberty and law.

"Nor is the outlook more hopeful when we consider the attitude in which the powerful European nations stand in relation to each other. Armed to the teeth, they exhibit a distrust and suspicion of one another which they are at no pains to conceal. Yet each one of them fears to provoke an explosion. They all dread the extent and consequences of the conflagration which the least spark might kindle. The whole forces of their diplomacy are combined to secure a hollow and deceptive peace. Their consciousness of internal weakness makes them fearful of external troubles.

"These circumstances occasion us no surprise. We see in them a fulfillment of the sure word of prophecy, and we are even prepared for the issues. Events are ripening the nations for judgment."

[TO BE CONTINUED.]

ANOTHER GOOD SAINT GONE.

It is with deep regret that we learn of the death of Sister Harriet Whittaker Taylor, which sad event took place on the 17th ult., at her residence in the 14th Ward, Salt Lake City, Utah. She was born at Blakedown, near Kidderminster, Worcester, England, on the 30th of July, 1816, and at the time of her death was within two weeks of being sixty-six years old. She embraced the Gospel at an early day and with her two brothers and two sisters emigrated from her native land to Winter Quarters, and crossed the plains to Utah in 1847, the same year the pioneers entered Salt Lake Valley. The company in which she traveled was in charge of President John Taylor, to whom she was married shortly after their arrival in the Valley.

While her husband was absent on missions abroad, she cheerfully supported herself and family during the prevalence of hard times in the community, when many able-bodied men found it difficult to obtain sustenance.

Deceased was of a modest, retiring disposition, but was always ready to share her substance with the needy. She was firm and immoveable in her faith in the Gospel as revealed in this dispensation through the Prophet Joseph, and was never known to repine or complain under any circumstances through which she was called to pass.

The funeral services were held in the 14th Ward Assembly Rooms on the 18th ult., the remains having been escorted there by a procession, from the family residence. The services were conducted by Elder George Crismon, counselor to Bishop Thomas Taylor. The opening prayer was offered up by Elder Joseph Horne.

President Joseph F. Smith delivered a very instructive and comforting discourse, mostly in explanation of the hopes inspired by the Gospel, and the power and glory of the resurrection.

President Angus M. Cannon also addressed the assemblage. His remarks were mostly upon the noble traits of character exhibited in the life of the deceased, which he had observed during a long acquaintance with her. His discourse was calculated specially to comfort the bereaved relatives who were present in large numbers.

The benediction was pronounced by Counselor D. H. Wells.

The singing exercises were rendered by the 14th Ward choir.

The services having concluded, the remains were placed in the hearse, and accompanied by an extended cortege of mourners, were conveyed to their final resting place. So sleeps in peace, after a long life of faithfulness, another good and worthy soul, awaiting the fast approaching day when those who have died in Christ shall again come forth to meet him, clothed upon with immortal glory and eternal life.

RELEASE AND APPOINTMENT.—William Wood is released to return home with the September 2nd company, and W. W. Hunter is appointed to succeed him in the Presidency of the Norwich Conference.

WELSH CONFERENCE.—On Sunday, August 27th, Conference meetings will be held at 11 a.m., and 2 and 6 p.m., in the Railway Inn Assembly Room, Merthyr Tydfil. President Carrington is expected to be present.

MATTERS IN LEEDS.—Elder James Farmer, President of the Leeds Conference, writes that affairs under his supervision are progressing. The Traveling Elders are all in good health and energetically engaged. Meetings in Leeds were well attended, and several baptisms were about to be performed.

CORRESPONDENCE.

Grays, Essex, August 4, 1882.

President A. Carrington.:

Dear Brother,—At the District Meeting held in London on July 9th, I was requested to visit the Saints in the Essex and Kent District of the London Conference, and also to pilot Brother C. C. Harriss through his present field of labor.

Since that time we have traveled together and visited many of the Saints, who were found feeling well and trying to live up to the covenants they had made.

In Essex, the Saints are very much scattered, and there is but little inquiry concerning our principles and doctrines manifested by the people of the world. On July 22nd, we crossed over into Kent, and on the 23rd, proceeded to Faversham to meet President West. At that place we had an excellent time and received some good instructions from President West and others. In the evening, the ordinance of baptism was administered to three persons.

We left President West on the 24th and proceeded to Sittingbourne, at which place we found a spirit of inquiry. In connection with Brother Willis Simons, we labored with the people, and the prospects at present are that our efforts were not in vain. We afterwards proceeded to other places where we found some investigating, fully convinced of the truth of the Gospel, and we hope ere long to have the pleasure of knowing that they are numbered with us, and have complied with the teaching of our Savior.

To the Saints who know and understand the Scriptures, it seems strange that the way should be marked down so plainly and yet so few be willing to comply with the ordinances requisite to salvation. But it was so in the days of our Savior and others who taught the same Gospel before. Hence we need not be surprised that it is rejected in this our day by the great mass of humanity.

On Sunday, July 30th, myself and Brother Harriss walked fifteen miles to meet with the Saints, and afterwards walked three miles to where we expected to lay our weary bodies down to rest till the following morning. But in this we were disappointed, for the good woman of the house was out visiting, and the husband being at home, politely declined to permit us to stay. We talked to him and used all our powers of persuasion, but to no purpose. It was quite a disappointment, as we were tired, footsore, and hungry, but we saw no alternative but to walk on to the next stopping place, distant nine miles, where we arrived just before midnight. I might add that the person who compelled us to "move on," claims to be a member of the Church and have a standing with us; he is said to be well off as far as the things of this world are concerned.

The experiences of the Elders of Israel are varied, but we realize the fact that we have a testimony to bear unto the world, and we trust we may ever be found doing our duty, regardless of the circumstances in which we may be placed. Trusting this will find yourself and the brethren associated with you in the enjoyment of good health, as it leaves us at present, and praying God to bless all who labor for the building up of Zion, we remain

Your brethren in the Gospel,

JOHN PICKETT.
C. C. HARRISS.

THE VANITIES.

"Vanity of vanities, saith the preacher; all is vanity."—Eccles. xii, 8.

Who is the author of this text? King Solomon. It seemed as if the world exhausted itself on that man. It wove its brightest flowers into his garland. It set its richest gems in his coronet. It pressed the rarest wine to his lip. It robed him in the purest purple and embroidery. It cheered him with the sweetest music in that land of harps. It greeted him with the gladdest laughter that ever leaped from mirth's lip. It sprinkled his cheek with spray from the brightest fountains. Royalty had no dominion, wealth no luxury, gold no glitter, flowers no sweetness, sound no melody, light no radiance, upholstery no gorgeousness, waters no gleam, birds no plumage, prancing coursers no mettle, architecture no grandeur, but *it was all his.* Across the thick grass of the lawn, fragrant with tufts of camphire from En-gedi, fell the long shadows of trees brought from eastern forests. Fish-pools fed by artificial channels that brought the stream from hills far away were perpetually ruffled with fins, and golden scales shot from water cave to water cave with endless dive and swirl, attracting the gaze of foreign potentates. Birds that had been brought from foreign aviary glanced and fluttered among the foliage, and called to their mates far beyond the sea. From the royal stables there came up the neighing of twelve thousand horses standing in blankets of Tyrian purple, chewing their bits over *troughs of gold* waiting for the king's order to be brought out in front of the palace, when the official dignitaries would leap into the saddle for some grand parade, or harnessed to some of the fourteen hundred chariots of the king, the fiery chargers, with flaunting mane and throbbing nostrils, would make the earth jar with the tramp of hoofs and the thunder of wheels, while within and without the palace you could not think of a single luxury that could be added or of a single splendor that could be kindled. Down on the banks of the sea the dry-docks of Ezion-geber rang with the hammers of the shipwrights, who were constructing larger vessels for a still wider commerce, for all lands and climes were to be robbed to make up Solomon's glory. No rest till his keel shall cut every sea, his axe-men hew every forest, his archers strike every rare wing, his fishermen whip every stream, his merchants trade in every bazaar, his name be honored by every tribe; and royalty shall have no dominion, wealth no luxury, gold no glitter, song no melody, light no radiance, waters no gleam, birds no plumage, prancing coursers no mettle, upholstery no gorgeousness, architecture no grandeur, but it was all his.

"Well," you say, "if there is any man happy he ought to be." But I hear him coming out through the palace, and see his robes actually encrusted with jewels as he stands in the front and looks out upon the vast domain. What does he say? King Solomon, great is your dominion, great is your honor, great is your joy? No. While standing there amid all that splendor the tears start to his eyes and his heart breaks, and he exclaims: "Vanity of vanities; all is vanity." What! Solomon not happy yet? no, not happy!

I learn, first of all, from this subject, that official position will never give solace to a man's soul. I know there have been very happy men in high positions. But the joy came not from their elevated position; it came from the Lord God whom they tried to serve. This man Solomon was king thirty-five years; all the pleasure that comes from palatial residence, from the flattery of foreign diplomatists, from universal sycophancy gathered around him. For a long while his throne stood firm and the people were loyal, and yet hear his awful sigh of disheartenment! How many people have made the same experiment with the same failure! How often you see people who think: "If I could only get in this or that position—if I could be a mayor, or a governor, or a senator, or a President, I should be *perfectly*

happy." And they have gone on climbing from one position to another never finding the solace they anticipated. Ask the men who have gone through the political life of the last forty years, in their old days what they think of the honors of this world, and they will tell you, "*Ashes, Ashes!*"

The honors and emoluments of this world bring so many cares with them, that they bring also torture and disquietude. The ghastliest suffering, the most shrivelling fear, the most rending jealousies, the most gigantic disquietude, has walked amid obsequious courtiers, and been clothed in royal apparel, and sat on judgment seats of power. Honor and truth and justice cannot go so high up in authority as to be beyond the range of human assault. The pure and the good in all ages have been execrated by the mob, who cry out: "Not this man but Barabbas. Now, Barabbas was a robber." By patriotic devotion, by honesty, by Christian principle, I would have you, my readers, seek for the favor and the confidence of your fellow-men, but do not look upon some high position in society as though that were always sunshine. The mountains of earthly honor are like the mountains of Switzerland, covered with perpetual ice and snow. Having obtained the confidence and the love of your associates, be content with such things as you have. You brought nothing into this world, and it is very certain you can carry nothing out. Cease ye from man, whose breath is in his nostrils. There is an honor that is worth possessing, but it is an honor that comes from God. This day rise up and take it. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Who aspires not for that royalty?

Still further I learn from my subject that worldly wealth cannot satisfy the soul's longing. The man who builds his soul's happiness on earthly accumulation is not at all wise, to put it in the faintest shape. To say that Solomon was a millionaire gives but a very imperfect idea of the property he inherited from David, his father. He had at his command gold to the value of £680,000,000, and he had silver to the value of £1,029,377,000. The Queen of Sheba made him a present of £720,000, and Hiram made him a present of the same amount. If he had lost the value of a whole realm out of his pocket, it would have hardly been worth his while to stoop down to pick it up; and yet with all that affluence he writes the words: "Vanity of vanities; all is vanity." Alas! if that man could not find in all his worldly possessions enough to satisfy his immortal soul, no amount that you and I will ever gather by the sweat of our brow, or by the strength of our arm, will make us happy. If you are not happy now with the smaller possessions, you will never be with the larger possessions. If with decent and comely apparel you are not grateful to God, you would be ungrateful if you had a prince's wardrobe crowded till the hinges burst. If you sat this morning at your table and the fare was so poor you complained, you would not be satisfied though you sat down to partridge and pineapple. If you are not content with an income to support comfortably your household, you would not be contented though your income rolled in on you fifty or a hundred thousand a year. It is not what we get, but what we are that makes us happy or miserable. If that is not so, how do you account for the fact that many of those who fare sumptuously every day are waspish and dissatisfied, and overbearing, and foreboding, and uncompromising; with a countenance on which wrath always lowers and a lip which scorn curls; while many a time in the summer evening you see a laboring man going home in his shirt sleeves, with a pail on his arm and a pickaxe over his shoulder, his face bright with smiles and his heart with hope, and the night of his toil bright with flaming auroras! It is an illustration of the fact that it is not outward condition that makes a man happy. The heart right, all is right. The heart wrong, all is wrong.

I learn from this subject that learning cannot satisfy the soul. Solomon was one of the largest contributors to the literature of his day. He wrote a

thousand and five songs, he wrote three thousand proverbs. He wrote about almost everything. The Bible says distinctly he wrote about plants, from the cedar of Lebanon to the hyssop that groweth out of the walls; and about birds and beasts and fishes. Yet, notwithstanding all his achievements he cries out, "Vanity of vanities; all is vanity."

Have you ever seen a man trying to make learning and science his God? Did you ever know such a fearful autobiography as that of John Stuart Mill, a man who prided himself on his philosophy and had wonderful strength of intellect; yet after his death his autobiography went forth to the world showing that his whole life was a gigantic wretchedness. We have seen men go out with mineralogist's hammer, and geologist's pry, and botanist's knife, and ornithologist's gun, and storm the kingdom of nature in her barred castles of cave and grove and forest; and if there is any heaven on earth it is that. With your eyes prepared for all beautiful sights and your ears for all sweet sounds, and your soul for all great thoughts, if you go forth in the place where God breathes in the aroma of flowers, and talks in the wind's rustling, and sings in the roar of the forest and mountain cataract, then you know why Linnæus spent his life among plants, and Cuvier found intelligent converse among beasts and Werner grew exhilarant among minerals, and Audubon revelled among birds, and Agassiz found worlds of thought in a fish. But every man has testified after trying the learning and science of the world for a solace, that it is an insufficient portion. The philosopher has often wept in astronomer's observatory, and chemist's laboratory, and botanist's herbarium. There are times when the soul dives deeper than a fish and soars higher than the bird, and though it may be enraptured with the beauties of the natural world, it will long after trees of life that never wither, and fountains that never dry up, and stars that shall shine after the glories of our earthly nights have gone out for ever.—*Selected.*

UTAH NEWS.

Sanpete Valley crops have been injured by frost.

The Brigham Young Academy at Provo, is being enlarged.

Several serious accidents from toy pistols, are reported by the Salt Lake papers.

Elder M. F. Cowley, lately returned from a mission to the Southern States, is severely ill.

Richard Winn was killed by the caving of a sand bank, near Salt Lake City, several weeks since.

William Jones, aged 60 years, a resident of West Bountiful, was killed by a runaway team, July 21.

Bishop A. C. Pyper, of the 12th Ward, Salt Lake City, is very low with a facial ailment, similar to cancer.

Park City, Utah, a Gentile mining town, has had thirteen homicides or murders, within the last five years.

The Great Western Match Factory, Salt Lake City, was burned down on the 17th ult. Loss $3000. Cause of fire unknown.

Bishop Reuben Miller, of Mill Creek, who was stricken with paralysis some time ago, died from its effects on the 22nd of July.

The Earl of Hopeton, Scotland, accompanied by his cousin James Hope and H. A. Furguson, was in Salt Lake City recently.

Some mischievous or ill-disposed person on the night of the 18th ult., set fire to some dry grass in the Salt Lake City Cemetery, inflicting considerable damage.

Dr. Mattie Paul Hughes, a young Utah lady, who has been absent four years in the Eastern States educating herself for the medical profession, has returned to Salt Lake to practice her profession.

The Eighteenth Ward, Salt Lake City, has nearly finished a fine new chapel at a cost of $6,500. It is one of the nicest houses of worship in Utah. The first discourse was preached in it on Sunday evening, July 23rd, by President Joseph F. Smith.

The House of Representatives adopted the favorable report of the Committee, to whom was referred the matter of payment of salary and mileage to Hon. George Q. Cannon, up to the date that the delegate's seat in Congress was declared vacant.

Mrs. Watkins, of Albuquerque, New Mexico, was assulted by an Indian, who tried to rob the house in the absence of her husband. The brave woman resisted, and on the red man's leveling a gun at her, she seized a loaded rifle and shot him through the head.

Brother Nathan B. Robinson, a settler in Arizona Territory, was shot and killed by Indians at Showlow Creek on the 1st of June. Another man named Plum was shot at, but escaped injury, on the same day. The tragic event grew out of some settlers locating on Indian land.

Ira Hatch, Indian interpreter, who has spent twenty-eight years among the Indians of Southern Utah and adjacent territories, was in Salt Lake City on the 19th ult. He reports a gradual improvement in the social affairs of the red men. Many of them are farming, and quite a number are experts at sheep-shearing.

Help others, and you relieve yourself. Go out and drive away the cloud from a distressed friend's brow, and you will return with a lighter heart.

Words of praise are almost as necessary to warm a child into a genial life as acts of kindness and affection. Judicious praise is to children what the sun is to flowers.

Politeness is a sort of guard which covers the rough edges of our character and prevents their wounding others. We should never throw it off even in our conflicts with coarse people.

Sometimes a fog will settle over a vessel's deck, and yet leave the topmast clear. Then a sailor goes up aloft, and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance of seeing which way to steer.

He that does not fill a place at home cannot abroad. He goes there only to hide his insignificance in a larger crowd. You do not think you will find anything there which you have not seen at home? The stuff of all countries is the same. What is true anywhere is true everywhere. And, let a man be where he will, he can find only so much beauty or worth as he carries.

The Kitchen.—No lady of the highest talent or accomplishments need feel that she demeans herself by giving her most earnest attention to the beauty and comfort of her home, and the most careful ordering of everything connected with the kitchen department. Low down as foolish ideas of gentility have been accustomed to place that department, it has much more to do with the comfort or discomfort, the peace and happiness or the discord and evil temper of the whole family than can be gained from elegant or fashionable parties and all that etiquette demands in fashionable life.